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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 9th September 1899.

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Uriya Papers.	
Nil.	
Assam Papers.	
Nil.	

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Bengali.	**Calcutta.**			
	Weekly.				
1	"Bangabhumi"	Calcutta	.....	5th September, 1899.	
2	"Bangavasi"	Ditto	25,000	2nd ditto.	
3	"Basumati"	Ditto	15,000	31st August, 1899.	
4	"Hitavadi"	Ditto	About 6,000	1st September, 1899.	
5	"Mihir-o-Sudhakar" ...	Ditto	2,500	8th ditto.	
6	"Prativasi"	Ditto	3,600	4th ditto.	
7	"Samay"	Ditto	3,000	8th ditto.	
8	"Samiran"	Ditto	.....	6th ditto.	
9	"Sanjivani"	Ditto	3,000	31st August, 1899.	
10	"Som Prakash" ...	Ditto	1,000	4th September, 1899.	
11	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Ditto	.....	23rd and 30th August and 6th September, 1899.	
	Daily.				
1	"Dainik Chandrika" ...	Calcutta	.....	4th to 7th September, 1899.	
2	"Samvad Prabhakar" ...	Ditto	2,000		
3	"Samvad Purnachandrodaya"	Ditto	300	1st, 2nd and 4th to 7th September, 1899.	
	Hindi.				
	Weekly.				
1	"Bharat Mitra" ...	Calcutta	2,000	4th September, 1899.	
2	"Hindi Bangavasi" ...	Ditto	1,000		
	Persian.				
	Weekly.				
1	"Hablul Mateen" ...	Calcutta	800	4th September, 1899.	
2	"Mefta-hur-zafar" ...	Ditto	.....	22nd August, 1899.	
	Urdu.				
	Weekly.				
1	"Darussaltanat and Urdu Guide."	Calcutta	300	31st August, 1899.	
2	"General and Gauhariasfi"	Ditto	330	31st ditto.	
	Bengali.	**Burdwan Division.**			
	Fortnightly.				
1	"Ulubaria Darpan" ...	Ulubaria ...	.....		
	Weekly.				
1	"Bangabandhu" ...	Chandernagore ...	.....	2nd September, 1899.	
2	"Bankura Darpan" ...	Bankura ...	600	1st ditto.	
3	"Burdwan Sanjivani" ...	Burdwan ...	235	29th August and 5th September, 1899.	
4	"Chinsura Vartavaha" ...	Chinsura ...	510	3rd September, 1899.	
5	"Education Gazette" ...	Hooghly ...	1,350	1st ditto.	
6	"Medini Bandhav" ...	Midnapore ...	.....	4th ditto.	
7	"Pallivasi" ...	Kalna ...	600		
	Bengali.	**Presidency Division.**			
	Monthly.				
1	"Sevika" ...	Diamond Harbour ...	.....		
	Fortnightly.				
1	"Hitakari" ...	Kushtia ...	.....		
	Weekly.				
1	"Basirhat Suhrid" ...	Basirhat ...	.....	2nd September, 1899.	
2	"Murshidabad Hitaishi" ...	Berhampore, Murshidabad.	500	30th August, 1899.	
3	"Pratikar" ...	Ditto ...	603	1st September, 1899.	

LIST OF NEWSPAPERS—*concluded.*

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Uriya. *Weekly.*	**Orissa Division.**			
1	"Sambalpur Hitaishini" ...	Bamra, in the Central Provinces.	500		
	"Samvad Vahika" ...	Balasore ...	150		
3	"Uriya and Navasamvad" ...	Ditto	376		
4	"Utkal Dipika" ...	Cuttack	400		
	Hindi. *Monthly.*	**Patna Division.**			
1	"Bihar Bandhu" ...	Bankipore ...	About 600	August, 1899.	
	Urdu. *Weekly.*				
1	"Al Punch"	Bankipore ...	500	1st September, 1899.	
2	"Gaya Punch" ...	Gaya	300	.....	The publication of this paper has been temporarily discontinued.
	Bengali. *Weekly.*	**Chota Nagpur Division.**			
1	"Manbhum"	Purulia	.....	5th September, 1899.	
	Bengali. *Weekly.*	**Rajshahi Division.**			
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	300	30th August, 1899.	
2	"Kangal" ...	Cooch Behar ...	300	6th September, 1899.	
	Hindi. *Monthly.*				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	.....	September, 1899.	
	Bengali. *Fortnightly.*	**Dacca Division.**			
1	"Faridpur Hitaishini" ...	Faridpur ...	750		
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	300	31st August, 1899.	
3	"Sikshak Suhrid" ...	Dacca	.....	31st ditto.	
	Weekly.				
1	"Barisal Hitaishi" ...	Barisal	400	30th August, 1899.	
2	"Charu Mihir" ...	Mymensingh ...	1,011	29th ditto.	
3	"Dacca Prakash" ...	Dacca	2,400	3rd September, 1899.	
4	"Sanjay"	Faridpur	.....		
5	"Saraswat Patra" ...	Dacca	500	2nd ditto.	
	English and Bengali. *Weekly.*				
1	"Dacca Gazette"	Dacca	500	4th September, 1899.	
	Bengali. *Weekly.*	**Chittagong Division.**			
1	"Sansodhini"	Chittagong ...	120	30th August, 1899.	
2	"Tripura Hitaishi" ...	Comilla ...	550	28th August and 4th September, 1899.	
	Bengali. *Fortnightly.*	**Assam.**			
1	"Paridarsak"	Sylhet	.....		
2	"Silchar"	Silchar, Cachar ...	375	.....	29th June and 31st August, 1899.

I.—Foreign Politics.

The conduct of the frontier tribes.

It appears to the *Bharat Mitra*, of the 4th September, that the frontier tribes have made up their mind to harass the British Government whenever they find an opportunity for so doing. In spite of the good treatment which these tribes have received from the Government, they have not given up their habit of annoying the peaceful British subjects in the Punjab. The Government ought to withdraw its favour from these tribes, and to treat them as inveterate foes instead of as friends.

Bharat Mitra, Sept. 4th, 1899.

II.—Home Administration.

(*a*)—*Police.*

A bad panchayat in the Backergunge district.

2. The *Sikshak Suhrid*, of the 31st August, says that a strong objection was made by the residents of the villages Talwari, Tarapasha, &c., within the jurisdiction of the Jhalakati thana in the Backergunge district, against the appointment of Jubbar Sikdar, a bad character, as their panchayat. The objection, however, was overruled on the report of the Deputy Magistrate, and Jubbar was given the post. The man is now committing oppression on both the villagers and the chaukidars. He ill-treats chaukidars, because they refuse to help him in oppressing the people and to comply with his demands for money. He has assessed the chaukidari tax without consulting the villagers, and realises more than the registered amounts. If the tax is not paid on demand, the goods and chattels of the tax-payers are at once seized. The Magistrate should make an enquiry into Jubbar's conduct as a panchayat.

Sikshak Suhrid, Aug. 31st, 1899.

(*b*)—*Working of the Courts.*

The road cess department in the Burdwan district.

3. The *Burdwan Sanjivani*, of the 29th August, complains of the mismanagement prevailing in the road cess office in the Burdwan district, and in consequence of which petty lakhirajdars are often compelled to pay their cesses twice over. What is the cause of this mismanagement? It cannot be believed that the work of the office cannot be smoothy carried on because it is of a very intricate nature. There are other departments in which more intricate work is done but without the slighest hitch or inconvenience to the public. If proper supervision is exercised over the road cess department, there is no reason why any mismanagement should take place in its working. The road cess department in every district is now placed under the charge of a Deputy Collector, who has criminal, and a host of other, duties to do, and who cannot, therefore, devote more than one or two hours a day to road cess work. All real road cess work is, therefore, done by the amla, and it is the latter who are the real masters of the department. If any complaint is made to the Deputy Collector, he calls for an explanation from the amla, and decides on their reports.

It is necessary to place this department under an officer who should have no criminal work to do. Government should either create a special class of Deputy Collectors only for doing road cess and revenue work or vest Munsifs with the powers of Deputy Collectors for the purpose of hearing all complaints against the working of the road cess department.

Burdwan Sanjivani, Aug. 29th, 1899.

Mr. Foster, Subdivisional Officer of Barh.

4. The *Sanjivani*, of the 31st August, hopes that the Lieutenant-Governor will not fail to adequately punish Mr. Foster, Subdivisional Officer of Barh, who disgraced an innocent man by causing him to be whipped and on whose conduct as a judicial officer both the Sessions Judge of Patna and the Judges of the High Court made serious reflections.

Sanjivani, Aug. 31st, 1899.

A cooly case.

5. A correspondent of the same paper, writing from Hailakandi, Assam, gives the following cooly story :—

Lakshminagar is the branch of the Acnakhall tea-garden in the Hailakandi subdivision. Mr. Springett is its manager. On the 22nd August last Sundar Singh, an old, sickly cooly of seventy years of age, and quite unfit for work, was coming to Hailakandi, together with his wife Hari Dasia, mother-in-law Bukharia, and sons Ganes and Chhimat, aged, respectively, ten and six or seven. His object was to

Sanjivani.

submit a petition to the Subdivisional Officer of Hailakandi drawing his attention to the conduct of the manager of the garden, who did not allow them to leave the garden, although the terms of his own agreement and of that of Hari Dasia had expired in the month of Falgun last, and the others had executed no agreement. On the way, a chaukidar of the garden forcibly took away Bukharia and Chhimat to the garden, but did not succeed with the rest, who went to Hailakandi. At Hailakandi, a chaukidar of the garden held out threats to Sundar, Hari Dasia, and Ganes in order to induce them to return to the garden. Frightened at the chaukidar's conduct, Sundar Singh made no delay in submitting a petition to the Subdivisional Officer, mentioning the fact of Bukharia and Chhimat having been forcibly taken away to the garden. The Subdivisional Officer, according to time-honoured custom, wrote to Mr. Springett. The latter came to Hailakandi on the 25th August, and submitted a petition, and made a statement to the effect that Sundar Singh's and Hari Dasia's agreements under Act XIII had not yet expired, and that they had fled from the garden. He admitted, however, that Ganes, Chhimat and Bukharia were not bound by agreements. The Subdivisional Officer issued warrants against Sundar Singh and Hari Dasia, although they were present in Court at the time. Sundar and Hari Dasia were arrested and released by the Sub-Deputy Collector on a bail of Rs. 30. After this, although cases were pending against Sundar and Hari Dasia, the chaukidars of the garden bullied, threatened and were even about to beat the two accused in the Court premises in order to induce them to go back to the garden. Mr. Springett was present at the occurrence. He spoke something to the chaukidars, and the latter commenced to beat Hari Dasia, and drag away both her and her husband. The court-yard of the cutcherry premises resounded with their cries, and the crowd which had assembled there were quite astounded at the *zulm* and oppression which were thus committed on the two poor coolies.

Failing in their attempt to drag away Sundar and Hari Dasia, one of the chaukidars went to the house of the Subdivisional Officer, who ordered the amount of the bail to be increased to Rs. 50. The case will be heard on the 31st August. In the meantime, Sundar's mother-in-law, an old woman of seventy, who entered into no agreement, has been detained in the garden, as is also Chhimat. For some years Act XIII has replaced Act I in this part of the country. According to the former Act no written agreement is generally made. A man becomes a cooly under this Act, if only the books of any garden show that he has taken any advance of money. And any cooly who leaves a garden on any business can, under this Act, be prosecuted for desertion as is evident from the above case. The books of a garden never give a cooly under Act XIII credit for the full period he serves; but, on the excuse of having been absent on account of illness and on various other excuses, keep his attendance short by two or three months of the full period he has to serve. This affords an excellent excuse for detaining a cooly whenever he is about to leave a garden for good.

The story that Sundar Singh related of the manner in which he came to be enlisted as a cooly is quite astonishing. He was a resident of the district of Shahabad, where he possessed some ten or twelve bighas of land. An *arkati* allured him by saying that if he with his family took service in Cachar, he would be paid Rs. 15 a month and the women Rs. 10 or Rs. 12 a month each; that the work was not at all heavy; that he would be required to climb a tree and shake it and the women's work would be to pick up the leaves from the ground; that as the leaves so gathered were used in the making of gold, he would get some share of the gold, too. It was these misrepresentations which made Sundar fall a victim to the artifices of the *arkati* and come to Cachar.

The editor remarks that he is astonished to hear of the conduct of the Subdivisional Officer of Hailakandi. He is no other than Mr. Graham, who has gained a notoriety in the Ross case. He did not think fit to entertain such a serious case as that in which two chaukidars of the garden were charged with forcibly confining two innocent persons; but, relying upon Mr. Springett's statement, allowed a case to be instituted against an old man and an old woman. He also took no notice of the oppression which was committed within the Court precincts. The Deputy Commissioner of Cachar and the Chief Commissioner should make an enquiry into this case.

6. The *Hitavadi*, of the 1st September, writes as follows with reference to the decision of the Allahabad High Court in the Mussoorie assault case, in which one Mr. Kapps, Manager of the Musical Depôt of Messrs. Bevan and Company, was sentenced by the lower Court to one month's simple imprisonment:— HITAVADI, Sept. 1st, 1899.

The final decision in the Mussoorie assault case.

Kapps appealed to the Sessions Judge, but he confirmed the sentence of the lower Court. He then appealed to the Allahabad High Court, the last resort of those who are resourceless. Mr. Justice Blair heard the appeal, and acquitted the accused. We do not blame Mr. Justice Blair. How will Europeans be able to maintain their prestige if any of them is punished for assaulting or insulting a native, however great a personage he may be? The Magistrate and the Sessions Judge were no doubt ignorant of this simple truth, and this is why they were about to bring discredit on British rule by punishing a European offender. Europeans may ill-treat natives with impunity so long as Judges of the stamp of Mr. Blair adorn British Courts of Justice.

7. The *Bangavasi*, of the 2nd September, thus comments on the conduct of the Subdivisional Officer of Barh in course of noticing the decision of the High Court in the case of Abdul Rahman, Hamid Hosain, and Bilayet Hosain. BANGAVASI, Sept. 2nd, 1899.

The Subdivisional Officer of Barh.

When Hamid Hosain was tied to the whipping angle, when he was made almost naked, and was being publicly whipped, did not the hearts of the spectators tremble with fear and sorrow? When at every stroke, the whip took away the cuticle of the skin, rendering the wounded parts blood-red, and when Hamid Hosain, in the agony of pain, began to cry piteously and loudly—"O Alla! O Alla!" and tears flowed down his cheeks in streams, was there no one among the spectators who remembered the name of kind-hearted Lord Curzon? Did no one ask within his heart—"why has this young inexperienced youth been placed in charge of a subdivision?" Did no one look up to the sky and say:—"O God! what is this! why this strange occurrence within the happy and peaceful English dominion? Why this stain on the pure seat of British justice—this black spot on a pure milk-white cloth?"

Both the District Judge of Patna and the Judges of the Calcutta High Court have held Mr. Foster guilty of a highly illegal action. We now pray Lord Curzon and Sir John Woodburn to properly punish the erring officer. The public anxiously await the decision of the Government.

(*d*)—*Education.*

8. The *Sansodhini*, of the 30th August, says that since the destruction by tidal waves of Maulvi Emdad Daroga Saheb's hostel for Musalman students in Chittagong town, all students who do not read either in the Chittagong College or in the Normal School have been living in private boarding-houses, to the risk of their discipline and moral well-being. It is absolutely necessary to establish a hostel for Musalman students in Chittagong town, in which all such students, coming from the mufassal and having no one to look after them, may lodge. The District Magistrate is requested to take up the matter. He should form a committee composed of the head-masters of all the local schools and some other English educated Musalmans, for the management of such a hostel, he himself being president. SANSODHINI, Aug. 30th, 1899.

A hostel for Musalman students wanted in Chittagong town.

The Chittagong Association has still left in its hands some balance of the relief fund opened on the occasion of the last famine. A small contribution from that fund, say, one hundred rupees, will be enough for the reconstruction of the Daroga Saheb's hostel. The building, when reconstructed, should be vested in the committee and a Musalman teacher in the service of Government, or, for want of such, a teacher of the Hindu or any other persuasion should be made Resident Superintendent, his remuneration consisting of the savings he may make from the Government grant after paying the necessary expenses.

9. The *Sanjivani*, of the 31st August, has the following in its fourth article on the new scheme of vernacular education:— SANJIVANI, Aug. 31st, 1899.

The new scheme of vernacular education.

At the present time moral instruction is given to school-boys along with instruction in literature, there being no separate

moral text-book. Bengali school literature is so largely devoted to moral subjects that the text-books in literature read in the vernacular schools may not improperly be regarded as moral readers. Recently the question of imparting moral instruction in the schools received Government's attention, and led native authors to evince increased interest in it. The establishment of the Text-Book Committee has produced very important changes in this direction. Since that Committee was established, all political and patriotic writing has been expunged from school-books, and preference shown for lessons on general morality. The existing literature readers give moral instruction in three ways: (1) by the direct inculcation of moral precepts, (2) by illustrations derived from biography and the *purans*, and (3) by moral stories. The lessons which have been in this way collected for the first time from Indian and foreign works and inserted in existing text-books are such as have no parallel in any other country. It is the collection of examples of honest and moral life which are found in foreign countries and of the rare and beautiful examples which are found in *pauranik* literature that has imparted to Bengali school literature its pre-eminently moral tone. Nobody will probably deny that it is the moral education which the native public obtain from their study of the noble characters in the *Ramayan* and *Mahabharat* that makes them so well-behaved, conscientious and respectful, and that education would be complete in every respect if it could enable them to acquire self-reliance and habits of industry and application by means of the examples left by the great men of foreign countries.

Let us examine the proposed arrangements for giving moral instruction. There will be no moral text-book for the lowest classes, moral instruction being given there on the oral method. The science primers to be read in the Lower Primary class and the next lower class will contain towards the end three and two pages, respectively, of moral verses, and the history and geography reader for the Upper Primary class will contain a few pages of moral prose and poetry. This is all the provision made for giving moral instruction, which, it seems, will be completed by a study of the literature reader to be fixed for the scholarship class.

Before obtaining promotion to the Upper Primary class, the boys will complete their course of moral instruction by reading five pages of moral verses in two years. After that, they will read a few more moral lessons during the next two years. These arrangements are really astonishing. It is really surprising to find that instead of improving and perfecting the existing arrangements for imparting moral instruction, such instruction is in a manner going to be abolished from the vernacular schools. It would be extremely improper to spend the time so long allotted to moral teaching in schools in teaching moulding and paper and bamboo-work. Such manual training is not suited to the condition of this country, and it will not enable the students to acquire manliness. A man is worth nothing if he does not possess honesty and a well-regulated character, and what is school education worth if it does not help its recipients to acquire those moral qualities? That the proposed system of education will not help them to learn the means by which livelihood may be secured is also perfectly certain.

The new scheme, when it comes into force, will also lead to the abolition of history and geography from the curriculum of vernacular education. It is true, the text-book for the Upper Primary Examination will contain a few lessons on those two subjects, and one of the books to be read in the scholarship class will contain a few lessons on those subjects, as well as on physical geography, but will these few lessons be sufficient for the purpose of imparting a tolerably good knowledge of history, geography and physical geography to the students? The people of this country show great ignorance of these sciences and entertain very erroneous notions regarding the facts of which they treat. History and geography were opening their eyes. Why is that instruction going to be discontinued? We see no necessity for the changes that are about to be introduced, and when the new scheme comes into operation, the boys will find it impossible to acquire in the schools any knowledge of history, geography or morals.

As subjects of study in schools, history and geography have been newly introduced in this country, and their study may be said only to have

commenced with the introduction of English education. A good deal yet remains to be done to promote the study of these subjects in the vernacular schools. It was only the other day that vernaculur maps came into use, and very little progress has been made in map-drawing, which indircetly proves of great help to the students in learning drawing. Even in the Irish system of primary education so approvingly referred to by the Committee, language, grammar, arithmetic and geography have been left undisturbed. Why then are these subjects going to be abolished from the curriculum of the primary schools in Bengal?

The proposed arrangements for teaching arts and industries, drawing and drill certainly look well on paper, and may be regarded favourably by many under the impression that such practical teaching will help the students in earning a livelihood and by that means in removing the poverty of the country. But a little reflection will show that it is a wrong impression. On what ground is the teaching of these subjects justified? The ground is that it will prove of service in earning a livelihood. If that be the case, the proposed arrangements will doubtless prove a failure, for such teaching does not enable the student to earn a livelihood. In this country, inhabited by people belonging to different castes and following different occupations, it is not a single caste that performs manufactures so various as pottery, paper kites, bamboo-work, woodwork, &c. The pathsala is attended by boys of different castes and a boy will object to learn an art which is not practised by his family. In framing their scheme the Committee perhaps forgot that they were framing it for this caste-ridden country.

Again, how can it be possible for one *guru mahasay* to teach all these different arts and industries? Will one man be able to make pots as well as a practised potter or to do bamboo-work as well as a clever Dom? It is not possible to give in a pathsala the sort of technical education that will really qualify a boy to earn a livelihood by the labour of his hand. It is, therefore, perfectly useless to give the boys such a worthless industrial training.

It is, of course, something for a poor boy to be able to manufacture some of the articles which he requires for his own use, but poor boys in this country learn to do this at home before they are sent to school. No boy of five years of age, belonging to the agricultural class, is ever sent to school. The Committee have, at the outset, made a great mistake. They forgot for whom they were making these arrangements. Boys of respectable parentage who go to school in their fifth year, and do not know how to make paper-kites, &c., will not henceforward be sent to the Primary school, while for low caste boys the proposed manual training, as has been shown above, is perfectly unnecessary.

We have not much to say about drawing and drill. It would, of course, be well if Government could make arrangements for teaching them in the pathsalas. But who is to teach them? Guides and manuals will not do: the *guru mahasay* must teach them practically himself. It is said that these subjects may be successfully taught in the pathsalas if they are, at the outset, introduced in the Normal schoo's and learnt by the Inspector of Schools. But has any calculation been made of the number of teachers turned out by the Normal schools every year and of the large number of *guru mahasays* who serve in the pathsalas? Has the number of successful students of the Normal schools who serve as *guru mahasays* been ascertained? Have the Committee given any thought to the question of the time that will be required to get a teacher from the Normal school for every pathsala and school? It is hard to see how these two subjects, the teaching of which must prove costly, can be introduced in the poor pathsalas of this country or how the present uneducated *guru mahasay* on Rs. 4 a month can be expected to teach them properly. We strongly advocate their teaching, but, considering the condition of the country and the niggardliness of Government in the matter of educational expenditure, we are not prepared to recommend their introduction in the vernacular schools. Drill, if not properly taught, may do harm, and interfere with other studies. The teaching of gymnastics has produced bad results in many cases.

Is the new scheme an outcome of the strong agitation for technical education which is being made on all sides and has reached even Parliament?

Does Government mean to satisfy us by making these arrangements in the pathsalas? You may please a child by making it a gift of such a sugar-plum, but no sensible man will be taken in by such a gift. Government, too, cannot think its duty done and rest content.

The new scheme, if it comes into force, will not lead to the attainment of the object for which Primary schools were established in this country. Arts and industries may indeed be improved with the aid of science, but science fails to produce any beneficial results, unless it can command a liberal expenditure of money. The present advancement and prosperity of Europe depends on a combination of science, art and wealth. In Europe crores of rupees are spent every year on primary education; there are well trained teachers, and every school possesses sufficient and suitable apparatus for imparting scientific instruction. Not so in this country, which is steeped in poverty, and where the people have no food to eat. Government's expenditure on primary education is small. There are no teachers, no apparatus. The Committee's proposal to hold examinations under the new scheme from 1902 is as rash and reckless as it is illustrative of their want of foresight. The *guru mahasayas* can never be expected to obtain such a mastery of the new scientific method within two years as to be able to teach their pupils efficiently after that period. They will commit the text-book to memory and teach their pupils to do the same. This will be no development of the mind—a point on which so much stress has been laid by Government. This country has not yet become fit for the scientific education which the Committee has proposed for it. Some time must elapse and considerable expenditure of money must be incurred before the difficulties which lie in the way of its introduction can be removed.

Education under the new scheme will stand in the way of the students preparing for the University examinations, success in which is, in the case of poor and middle class boys, the only passport to advancement in life. And the introduction of the scheme will lead to the abolition of the middle vernacular and middle English schools and the establishment in larger numbers of Entrance schools, and thus in a manner to the abolition of the present cheap system of vernacular education. Considering that the Committee's proposals are in no way calculated to facilitate the earning of livelihood, it certainly does not behove the Government to sanction them.

HITAVADI, Sept. 1st, 1899.

10. The *Hitavadi*, of the 1st September, has the following on the new scheme of vernacular education in continuation of what it wrote on the subject in its last issue:—

The new scheme of vernacular education.

It is necessary to say something about the constitution of the Committee which has proposed to revolutionise the existing system of vernacular education. There can be no questioning the scholarship and erudition of the members of the Committee, but it does not appear that their erudition, their ability, their experience and their farsightedness have been rightly and properly employed on the present occasion. The members of the Committee all belong to the Education Department, and their chief duty, therefore, is to obey the Director of Public Instruction. They have no doubt faithfully performed this duty as members of this Committee.

The Director of Public Instruction, who was the President of the Committee, is a man of science. Science has, so to say, entered into his very bone and marrow. He is always trying his best to prove the glory of science. There is difference of opinion as to which branch of knowledge should be given the precedence—science or literature. Science is now all powerful in Europe. But even in Europe, literature has not been been pulled down from her eminent position. To tell the truth, it will not be a commendable policy to cripple either science or literature. None of these two branches of knowledge should be encouraged at the cost of the other. The scientific Director of Public Instruction did not most probably take this fact into his consideration.

As we have already said, the members of the Committee are all under the Director of Public Instruction, and none of them, therefore, had the opportunity to act independently. It is quite clear from its constitution that the Director of Public Instruction appointed men of his own choice to the Committee in order to carry out his object. To tell the truth, we strongly object to the constitution of the Committee. No work can be properly and sytematically done where there is no liberty of action, no opportunity to give proof of one's

ability, no occasion to utilise one's experience. To introduce a new system in the place of an old one one must take every side of the question into consideration, must patiently study and minutely scrutinise the arguments both for and against it. It is the action and reaction of opposite opinions alone that can make the question at issue clear to all concerned. We cannot say whether there was such an action and reaction of opposite opinions among the members of Mr. Pedler's Committee. The members of the Committee most probably blindly followed the lead of their President, and they most probably had not the courage or the inclination to put forward opinions and arguments which were thought to be not in harmony with the arguments and opinions of their Chief. To tell the truth, therefore, the new scheme of education is solely of Mr. Pedler's own making.

It cannot be said that the Government has shown great tact and judgment in appointing none but those belonging to the Education Department to this Committee. The Government ought to have known that a Committee so constituted can have no liberty of action. It is not yet too late, and we hope that the Government will take the earliest opportunity to rectify the defect in the constitution of the Committee. There is no want of independent men of science in the country. Dr. Mahendra Lal Sircar is not only an expert scientist, but an expert educationist as well. Mr. Justice Gurudas Banerji has long been studying all questions connected with the Primary and Middle education. Mr. Ananda Mohun Bose was a member of the Education Commission appointed by Lord Ripon, and is a man of no little educational experience. Dr. Asutosh Mukharji is acquainted not only with the Indian, but also with the European system of education. There are others also equally independent and equally conversant with the modern scientific system of education. The Government would have done well if it had appointed them to this Committee.

It goes without saying that when the existing system of education is going to be radically changed, the Government should proceed with patience and circumspection. The Government has invited public opinion on the subject, and has also called for the opinion of the Chairmen of District Boards, who are all Magistrates. But the Government should not consider its duty to end here. It should appoint a special Commission or Committee to study and examine the opinions which will reach it from different sources To this Committee the Government should appoint independent men as members, such as those mentioned above, and should entrust them with the task of reconciling the different and divergent opinions and of consulting the opinions of people conversant with the state of things in the mufassal. The Education Commission took evidence in order to form an opinion on the subject with which they had to deal.

In introducing a system into the country with which the people are not at all conversant and into the spirit of which they are not in a position to enter, erudite, experienced native gentlemen should be consulted. It is not a safe policy to entirely depend, in such a matter, on those who are conversant only with science which is ever progressive in the west. The Government will be guilty of partiality and one-sidedness if it ignores the opinions of those who are conversant with all the different systems of education, who are intimately acquainted with the condition of the country, who are not ignorant of the wants and grievances of the Indian poor and who have paid some attention to the causes of the development or deterioration of literature.

We have one by one considered the objectionable points in the new system of vernacular education. To be brief, the system of education in force in the vernacular schools cannot be changed without simultaneously changing the system of education in vogue in the English schools. To attempt such a change would be to introduce disorder in place of a system, revolution instead of reform. Half the boys who pass the Middle Examinations enter the Entrance school. If Mr. Pedler's scheme come into operation, these boys will not waste their time in the vernacular schools, but will begin their studies in Entrance schools.

It cannot be said that the system which Mr. Pedler proposes to introduce has not had a trial in this country. But the trial did not succeed. Want of

money and the present University system of education are against the successful working of such a system. Experienced educationists like Mr. Clarke and Babu Bhudev Mukharji have admitted the usefulness of the present system of vernacular education. In 1871, the then Lieutenant-Governor issued a circular to the effect that the student of a vernacular school who failed to acquire a liberal knowledge of his mother-tongue and could not write Bengali correctly should not be entitled to a scholarship. Sir George Campbell thus tried to create in the heart of the student an interest in his mother-tongue; but during Sir John Woodburn's rule, an attempt is going to be made to prevent the study of the students' mother-tongue. Are we going backward or forward in the march for progress?

It is a great misfortune that during the rule of a just, coolheaded and forbearing Lieutenant-Governor like Sir John Woodburn revolutionary measures should be adopted. The Calcutta Municipal Bill has proved a source of anxiety and discontent, and the new scheme of vernacular education has also created no little consternation among the people. We pray Sir John Woodburn not to accept the new scheme and to remove anxiety from the public mind.

BANKURA DARPAN, Sept. 1st, 1899.

The new scheme of vernacular education.

11. The *Bankura Darpan* of the 1st September says that the method by which the Vernacular Education Committee propose to impart agricultural education in the vernacular schools is a good method extremely well calculated to secure the object in view. In the lowest classes the subjects will be taught by means of object and Kindergarten lessons; and in the Primary and Middle classes the elementary scientific truths underlying the subjects will be taught from a primer. It has been right to make chemistry together with physical science an alternative subject with agriculture, because town boys do not possess the same facility and aptitude for studying agriculture as village boys.

The impetus which agriculture will receive from agricultural education will be of immense benefit to the country. The food-supply of the country will increase and periodical famines will disappear.

Agricultural education should not be expected to produce all these results in two or three years. It will take, at least, from ten to fifteen years for the full effect of such education to manifest itself.

The name of Lord Curzon, who has introduced this beneficial educational reform, will be ever worshipped in this country. Several agricultural conferences deliberated on the necessity of introducing the study of agriculture in the vernacular schools; and Government has for a long time held consultations with its educational advisers on the subject. But it was reserved for a practical man like Lord Curzon to give effect to the reform.

SARASWAT PATRA, Sept. 2nd, 1899.

The new scheme of vernacular education.

12. The *Saraswat Patra* of the 2nd September continues its criticism of the new scheme of vernacular education (Report on the Native Papers for 2nd September, paragraphs 7 and 15):—

A certain *guru mahasay* was explaining to his pupils a lesson on "clouds and rain." A boy asked, "if there is water in the heavens, why, during a shower, does not the whole water come down at once instead of falling in drops"? The question was not an easy one. The *guru* replied:—"That is God's will; God spreads a sieve over the sky and pours water over it, and the water accordingly falls in drops." The *guru mahasay's* explanation was like gospel truth to his boys and was accepted by them without demur. If there can be so much bad teaching even in a system in which instruction is given from books, it is difficult to say what strange notions about the air and the sky, the *gurus* will communicate to their boys, when instruction will be given by them orally and from their own extraordinary stock of knowledge.

In the lowest class, the boys will be orally taught the necessity of being kind to created beings and the knowledge so acquired will be enlarged by reading two or three pages of moral verses in each of the two higher classes. And as if to test the soundness of the moral education to be so acquired by the boys in the lower classes, they will be required, in the Upper Primary class, to learn how to make cages and fishing-hooks! Cages and fishing-hooks are certainly excellent devices for showing men's kindness to the lower creation. At school, the boy will make cages, and at home, he will catch birds and put

them into the cages of his making. At school, he will make fishing-hooks, and at home he will use them in catching fish. If from such a system of education the unformed mind of the boy takes in the impression that his moral education is meant to be merely theoretical and that in his conduct he may indulge in cruelty to animals by catching birds and fish, surely the blame will not be his. We are really sorry to notice such inconsistencies in the proposed scheme.

The boys in the Upper Primary class will read one arthimetic book, one book on geometry and one on mensuration, besides 120 pages of history, geography and moral lessons and 16 pages of botany, natural history, agriculture, physics, chemistry and hygiene. The text-book on history, geography and morality combined will be very difficult of compilation. And it will be still more difficult to acquire knowledge from such a book.

There will be six text-books for the highest class of a Middle Vernacular school, viz., one on literature, one on arithmetic, one on history and geography, one on geometry, one on science and one on mensuration. The books will have to be gone through in two years and the portions of each book to be read in the two classes respectively will be prescribed. Besides studying these subjects, the boys will have to learn wood and bamboo work, in both the classes, and the girls will have to learn needle-work. In all the classes of a Middle school, drill, drawing and music will be taught. Does this mean that girls, too, will be taught drill?

It is clear from the above that whilst the quantity of each subject has been reduced, the number of subjects to be read has been increased, that depth has been sacrificed to extent. In the case of some subjects, the quantity has been so largely reduced that teachers and pupils will be puzzled to make out if they are to be taught and learnt at all. By far the largest reduction has taken place in literature. As for grammar, the subject has nowhere been mentioned in the syllabus as a subject of study. Is it to be supposed that a Bengali boy requires no knowledge of grammar to understand Bengali?

It is presumption on our part to advise the wise members of the Committee. In these articles we are simply stating our humble and *bonâ fide* opinion regarding the scheme, in obedience to the Government's invitation to the public.

13. The *Dacca Gazette* of the 4th September has the following:—

DACCA GAZETTE, Sept. 4th, 1899.

The new scheme of vernacular education.

The Committee's remarks on "the financial effect of the scheme," on healthy school-rooms and agricultural gardens show that they are sadly ignorant of the condition of native teachers and their pupils and look down upon them as beings low and contemptible. It is also clear that the Committee's new scheme is a visionary one, as impracticable as their remarks about the financial effect of the scheme. To tell the truth, the Committee have done their best to please the Government by trying to show that the introduction of the new scheme will not entail additional expenditure. The Committee have made a provision of four annas per year for the purchase of the necessary articles for the use of the schools. But will this yearly grant of four annas be sufficient for the purpose of purchasing *daos*, *shovels* and axes and a year's supply of bamboo, wood, &c.? How are all these things to be procured? Are the teachers and their pupils to beg or borrow these articles? Thanks for this arrangement! The Kindergarten system of education and teaching by object lessons, which have produced such excellent effects in Europe, are most likely to become a cause of our degradation. Who is to blame for this? We know that there are many belonging to Rai Radhika Prasanna Mukharji Bahadur's caste, who work as cooks in Calcutta. Will they submit to the indignity of borrowing? People on the same social footing with the fathers and grandfathers of Prafulla and Jagadis Babus and belonging to the same caste serve as *sarkars* and *gurus*, and their children read in pathsalas. Nay, even men like Rames Chandra Mitra and Vidyasagar had, in their boyhood, to read in the pathsala. Does it not bespeak contempt for pathsala students on the part of the Committee, when they propose to put them to the indignity of borrowing such articles as bamboo, wood, &c., in order that they may save the Government any additional expenditure which would otherwise be incurred on account of their education? The Committee have given striking proofs of sound judgment and generosity by proposing to encumber *gurus*, who earn five or six rupees a month with great difficulty, with the cost of the articles enumerated above,

and even the villagers have been made to bear the burden of the annual grant of four annas sanctioned by the Committee. The Government ought to increase the pay and pension of those who have so carefully consulted their purse.

Agricultural education upon which the Committee have laid so much stress is being imparted to the students of the Primary classes. The Committee ought to have tried to make agricultural instruction more systematic. But the Committee, instead of doing that, have proposed to teach all subjects piecemeal. Under the existing system, the students in every class read complete text-books. The Committee's scheme of agricultural education is not superior, but much inferior to the existing scheme.

The defects of the new scheme of vernacular education may be thus summarised :—

(1) The curriculum of study and consequently the student's range of knowledge will be circumscribed.

2) Continuity in study from the Lower Primary to the Normal school, which exists under the present system, will be broken under the proposed system. Or, to maintain this continuity, the *status* of the Normal schools will have to be lowered.

(3) Proper arrangements have not been made for training qualified teachers. Nothing has been said about adequately paying qualified teachers. On the other hand, the new arrangements will put teachers to loss and indignity.

(4) Proper care has not been taken, proper judgment has not been exercised in order to carry out the good object of the Government. Suspicious people are already saying that the Government has been actuated by a political motive in formulating the new scheme, that motive being to circumscribe education. We are deeply hurt to hear such ignorant insinuations.

(5) A proposal has been made for giving effect to the new scheme without preparing teachers qualified to give effect to it.

(6) The new scheme will act as a damper on qualified authors, and will also put them to great loss. As we have already said, there can be no comparison between English boys and the poverty-stricken Indian boys. The English boy in the lowest class, is taught orally by accomplished teachers, under the Kindergarten method. At home and at school he receives object lessons from interesting and high-priced models. There is an inexhaustible store of pictures and instruments to make his education interesting and instructive. The Wrangler's degree is the highest degree in his University, and there are also such high degrees as M.D., LL.D., D.SC. Social intercourse develops and matures his common sense. The Normal schools are the highest seats of vernacular education in this country. Their *status* should be improved and not degraded.

We have stated only a few objections against the new scheme. There are innumerable defects and objectionable points in the Committee's proposals regarding the preparation of text-books. We, therefore, earnestly request the people of each district to send up to the Government a numerously signed and well-reasoned petition against the new scheme within the month of September.

(*e*)—*Local Self-Government and Municipal Administration.*

DAINIK CHANDRIKA, Sept. 4th, 1899.

The resignation of the Municipal Commissioners of Calcutta.

14. The *Dainik Chandrika* of the 4th September approves of the resignation of the Municipal Commissioners of Calcutta. They have shown that they have self-respect and have thereby won the respect and approbation of the public. Those who cannot maintain their self-respect are sure to be contemptuously treated by the public. The elected Commissioners of the Calcutta Municipality have set a brilliant example of self-respect by resigning in a body. By their resignation the object of the Government has been gained. The Bengali Commissioners are an eyesore to many. These people have no doubt been very glad at their resignation. A new municipal measure will now be quite superfluous and unnecessary.

PRATIVASI, Sept. 4th, 1899.

Resignation of the elected Commissioners of Calcutta.

15. Referring to the resignation of their office by most of the elected Commissioners of the Calcutta Municipality, the *Prativasi* of the 4th September writes as follows:—

Good feeling towards the people and sympathy with their aspirations induced Government to confer on the Municipal Commissioners of Calcutta

the power of administering to some extent their own local affairs. But the repelling power of hatred and the alienating force of rebuke have now led them to resign their office and return with honour to their homes. The spectacle has inspired us with hope, and the way they have acted their parts has given strength to our heart. Sir Alexander Mackenzie stigmatised the Bengali Commissioners as a corrupt body and the Viceroy has repeated the charge. It is this charge laid at the door of the Commissioners that is accepted as the foundation of the dreadful Municipal Bill. But when they endeavoured to get an enquiry made into this false charge, and asked Government for the proofs on which it was made, their prayer was refused by the Lieutenant-Governor who said that all such information was confidential and that Government could not allow any correspondence to be carried on with the Corporation on the subject. What other course except resignation was open to the Commissioners after this cruel and contemptuous treatment? Local Self-government has been taken away from us without any cause. All reasoning, argument, proof and prayer have been brushed aside in order that Government may gain its wish. Where is the man who, under these circumstances, does not feel mortified, who does not feel a sense of wounded pride? Under these circumstances, it is only natural for a person to say—True, you have conquered the country and can do just as you please, but where was the necessity of summoning us to your presence and placing this load of infamy on our heads? We are weak, we are a vanquished people, and we keep our faces hidden. What have we got to do with high matters? If there be a change in the disposition of the rulers, if the fates be propitious to us, then and then only shall we come out. Otherwise, creatures of darkness that we are, let us hide ourselves in darkness; of what use to us is all this irrelevant discussion, this sporting thing, this empty independence, this mirage of hope, this castle in the air, this house made of glass?

(*g*)—*Railways and communications, including canals and irrigation.*

Village roads in the Noakhali district.

16. A correspondent of the *Sansodhini* of the 30th August draws attention to the bad condition of the village roads in the Noakhali district, most of which become impassable in the rainy season. SANSODHINI, Aug. 30th, 1899.

The District Board should draw up a list of the village roads in the district or prepare a map of the district showing all its village roads, and repair the roads one after another according to its means.

A bad road in the Murshidabad district.

17. The *Murshidabad Hitaishi* of the 30th August complains of the bad condition of the road from the Dakshinpara of Beldanga to Kajishaha in the Murshidabad district. In this rainy season it is lying under water in some places and is causing great inconvenience to those who have to use it. This road is the only means of communication possessed by Begunbati, Swarupnagar, Kapasdanga and Kajishaha with Beldanga, the most important village in this part, and which contains a bazar, a school and a post-office. The residents of those villages have to come to Beldanga every day. MURSHIDABAD HITAISHI, Aug. 30th, 1899.

Railway complaints.

18. The *Samiran* of the 6th September makes the following complaints in connection with the Eastern Bengal State Railway:— SAMIRAN, Sept. 6th, 1899.

(1) There is not a separate booking-office in the Scaldah station for the convenience of female passengers, as before.

(2) There is not a separate passage to the platform for female passengers.

(3) There is no female ticket-collector, as at the Howrah station.

(4) There is no waiting-room for third-class female passengers. The waiting-rooms for the intermediate-class female passengers is dark and filthy.

(5) Passengers for stations on the Khulna and Diamond Harbour lines are allowed to go to their platforms only a short while before the trains start. This causes them great inconvenience.

(6) The station maid-servants do not serve the female passengers. Both the maid-servants are Musalmans and cannot be of any service to Hindu female passengers.

(7) The privies are not kept clean.

(8) The lights on the passage to the station are put out after 10 P.M. to the great incovenience of mid-night passengers.

(h)—General.

BASUMATI, Aug. 31st, 1899.

The gold standard in India.

19. The *Basumati* of the 31st August writes as follows with reference to the establishment of the gold standard in India:—

A gold currency will not benefit, but injure us. It will benefit only England and English merchants, because they are sellers and we are buyers. We shall have to pay sovereigns for English goods, and our gold will be exported to England. There will be free coinage of sovereigns, and people, at times of necessity, will take their gold ornaments to the mint and get them coined into sovereigns, and these sovereigns will disappear from the country. This is our opinion. Experience will show whether it is well founded or not.

SANJIVANI, Aug. 31st, 1899.

The decentralisation of the Postal Accounts Department.

20. The *Sanjivani* of the 31st August says that the office of the Comptroller of Postal Accounts contains only Bengali clerks. But the scheme for the decentralisation of this office, which has been sanctioned, will compel many of these clerks to leave their homes and go to serve in a distant part of the country. Great hardship will be caused to these men, unless Government increase their pay. Government should also arrange for the retention in the Calcutta office of those who are most unwilling to leave Calcutta and should order the granting of full pension to those who have only a year or two to complete their full term of service and who will leave Calcutta, if compelled to do so, with the greatest unwillingness.

HITAVADI, Sept. 1st, 1899.

Lord Curzon's soldier circular.

21. The *Hitavadi* of the 1st September has the following with reference to Lord Curzon's circular regarding the commission of acts of violence by or upon European soldiers:—

According to the Viceroy's new circular, if any offence is committed by a European soldier, or if there is any likelihood of an assault being committed on a European soldier by fanatical *budmashes*, the matter should be at once brought to the notice of the higher military authorities. This circular is, of course, intended to be for the good of all parties, but we do not think that it will put a stop to the evil complained of. To tell the truth, there is no want of laws and circulars in the country, but there is an entire want of impartiality in the execution of those laws and the enforcing of those circulars. The law provides for the hanging of a murderer, but how many white men have, up to this time, been made to die on the scaffold for murdering black men? Is there no law for the punishment of those who commit violence on women? But how many white men have been adequately punished for commiting that offence? This is why we say that what is wanted in the country is not fresh laws, but an impartial execution of the existing laws. The law is properly executed in the case of natives, but it is not properly executed in the case of Europeans.

The circular issued by our late Commander-in-Chief, Sir George White, satisfied us more than the circular under notice. According to that circular, no soldier was to be allowed to go out armed for hunting without a pass, and no soldier who did not bear a good moral character was to receive a pass for hunting. The issuing of this circular led us to hope that the murder of natives by Europeans would be put a stop to. But we were disappointed. The circular notwithstanding, European soldiers, went out hunting without passes, characterless soldiers were given passes, and murders of natives by Europeans went on. Rupture of the spleen, accidental going off of guns, quarrels with villagers and assaults on natives in self-defence—all these were put forward with as much frequency and regularity as before.

Sir George White's circular has become a dead letter, because it has not been rigorously enforced. Many rules and regulations have been passed for the guidance of European soldiers, but bullets accidentally let loose from European guns are still causing deaths of natives by the score. Lord George Hamilton may disbelieve our statements, but the people of the country, who are witnessing the occurrences, will not disbelieve them. There may be a difference of opinion as regards the motives of the soldiers guilty of killing

natives, there may be a difference of opinion as regards the justice or injustice of the decisions in such cases, but there can be no difference of opinion as regards the truth or reality of these occurrences. European soldiers have bullets in their guns, and natives die—are facts which no one can deny.

It cannot be said that the natives kill themselves in order to put Europeans into danger and difficulty. It is not, therefore, difficult to prove that natives are dying at the hands of Europeans, laws and circulars notwithstanding. Want of strict rules or orders is not the cause of these sad occurrences. Of laws and orders there is enough. But there is a laxity in their enforcement. The O'Hara case has become ancient history, but the bad example set by it is still working mischief. If European soldiers could think that native life was as valuable as European life, they would not kill natives so frequently. Many Europeans look down upon natives as inferior animals. The authorities should try to remove this impression from the European mind before making laws and issuing circulars.

This is why we say that Lord Curzon's circular gratifies us, but cannot lead us to expect any good from it. So long as European soldiers will look upon themselves as beings much superior to the natives, so long as they will look down upon natives as inferior animals, laws and circulars and orders, however strict and rigorous, will bear no fruit. There is no need of issuing new circulars and mandates. Let the existing laws be more rigorously and impartially enforced. If Lord Curzon can do this, he will effect a wonderfully speedy change in the conduct of European soldiers.

Imposition of charges on cattle grazing in the Murshidabad district.

22. A correspondent of the same paper complains of want of pasturage in Mamudpur, a village in the Murshidabad district, on account of all the grazing plots being under water since the late inundation. There is a grass plot on the east of the village, but the ijaradars are charging daily two annas for each cow or buffalo and one anna for each calf. Will the authorities do something to relieve the villagers?

HITAVADI.
Sept. 1st, 1899.

VI.—MISCELLANEOUS.

Sir John Woodburn's advice to middle-class people in Bengal.

23. The *Tripara Hitaishi* of the 28th August hopes that the middle-class people of the province will not be slow in carrying out Sir John Woodburn's advice by shaking off their pride and indolence and taking to commercial and agricultural pursuits. There is no improving their condition except in this way. Thousands of boys are every year passing the University Entrance Examinations and most of them fail to secure service on even ten rupees a month. But cultivators and artisans, though low class people, can easily earn fifteen or twenty rupees a month.

TRIPURA HITAISHI,
Aug. 28th, 1899.

The new writers of history in Bengal.

24. The *Basumati* of the 31st August has the following:—

A new fad has taken possession of the mind of the educated Bengali—the fad of historical research. It is no doubt a happy and hopeful sign that the Bengalis are trying to make researches into the past history of the country. But so far as our knowledge goes this historical research is nothing more than a fad. Do our young historians make that sort of enquiry, undergo that ceaseless labour which are urgently required for the purpose of historical research? Year after year, historical and biographical works are being turned out by the score. There would be no objection to them if they were not works of a most objectionable and pernicious nature. The object of such works seems to be to condemn everything English and those who were on the side of the English, and to extol those who stood against the English or injured their interests. If the arguments of the writers of these books were based on facts and historical records, much harm would not be done. But no; these writers are sure to draw anti-English conclusions from fanciful data. Our English rulers are no doubt endowed with extraordinary patience and forbearance and they therefore pass over the foolish effusions of these writers.

BASUMATI,
Aug. 31st, 1899.

The new Bengali historians deal with one and only one period of Indian history—the rise of the English power in Bengal. Siraj-ud-Daula, Jafar Ali Khan, Kasim Ali Khan, Maharaj Nanda Kumar, Lord Clive, Warren Hastings,

Maharaj Navakrishna—these are the historical personages with whom they are chiefly concerned. Their materials, however, are drawn exclusively from a couple or so of historical works, such as the Seir-ul-Mutaksharin, Malleson's works, Orme's Indostan, Long's historical works, and a few other old historical works. The utmost that they do is to go and examine the Nizamat records in Murshidabad and the records of the Home Office and the Revenue Board. And after this these writers pride themselves on their great historical knowledge and are pretentious enough to consider themselves placed on the same footing with Froude and Lecky. It would take one at least five years to study the official records in the archives of the Government. In addition to these there are the archives of the Nizamat of Murshidabad, and the family archives of the Maharaja of Krishnagar, Maharaja Navakrishna and Rani Bhawani. Not less than ten years of at least five educated Bengalis would be spent in studying these huge archives, and after that it would be time to write history. But who takes all this trouble? Why, then, abuse the English? Why lightly treat the records, the huge store of historical materials which the English have at their disposal? During a period of anarchy, many unjust acts are done, many wrongs are committed. The man who would appear godlike during an established rule would appear demonlike during an anarchy. One must, therefore, keep one's head cool when writing about a period of anarchy. But few Bengalis possess patience and forbearance, few have the opportunity to write impartially.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 9th September, 1899.

T. H G.—Reg. No. 8854C—77 —13-9-99.